SURAH OF AD-DHUHA

THE RESEARCH:
SURAH OF AD-DHUHA

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THE REFERENCES

1. https://www.alim.org/surah-info/93

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2. https://iqra-quran.com/chapters-of-quran/93-ad-dhuha

BACK

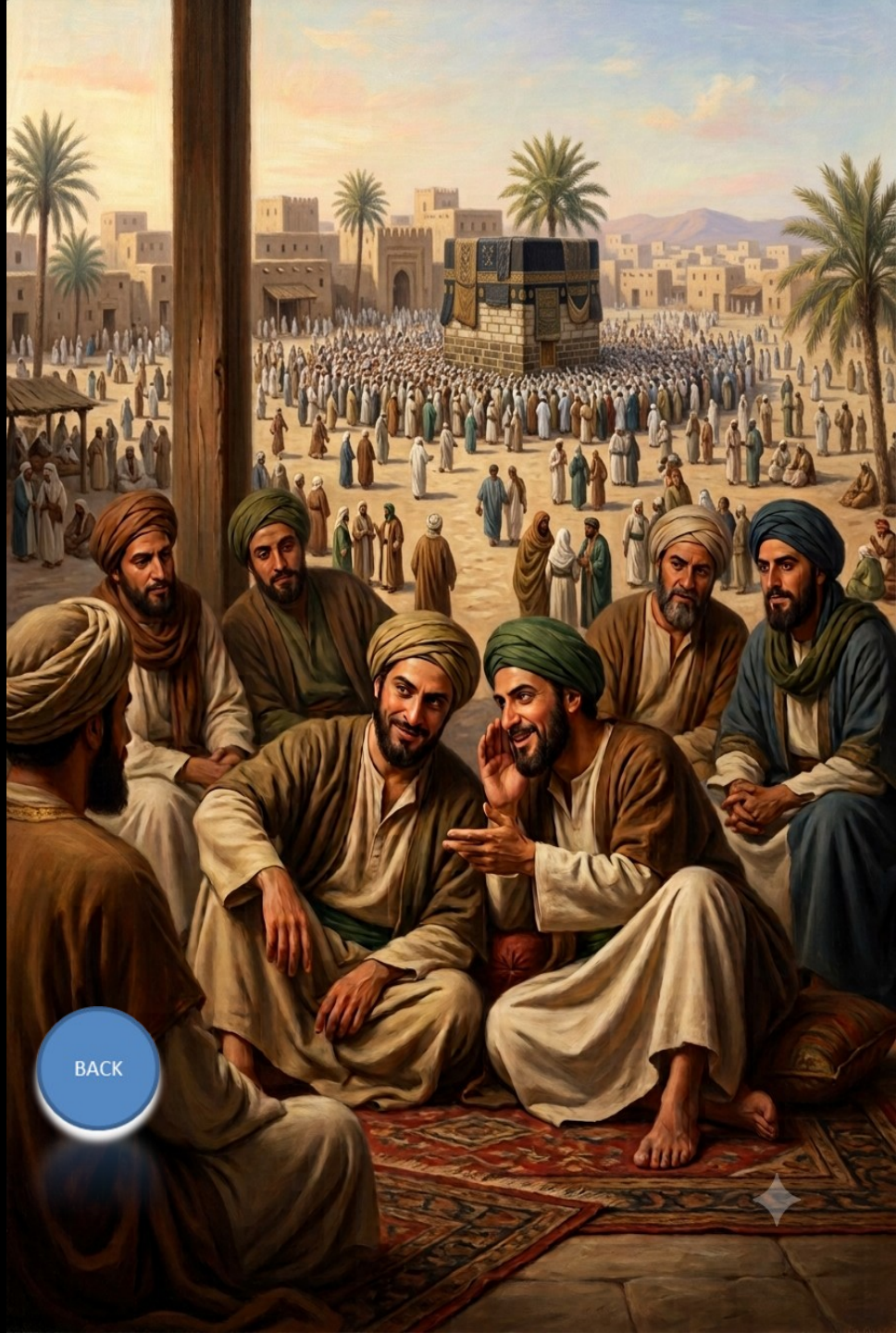
THE BACKGROUND 2, 1

Its Name 2

- Surah Name: Ad-Dhuha (سورة الضحى)
- Translation: The Morning Brightness
- Origin of name: The surah is named after the word "Dhuha" in the first verse, which means "morning light" or "forenoon."

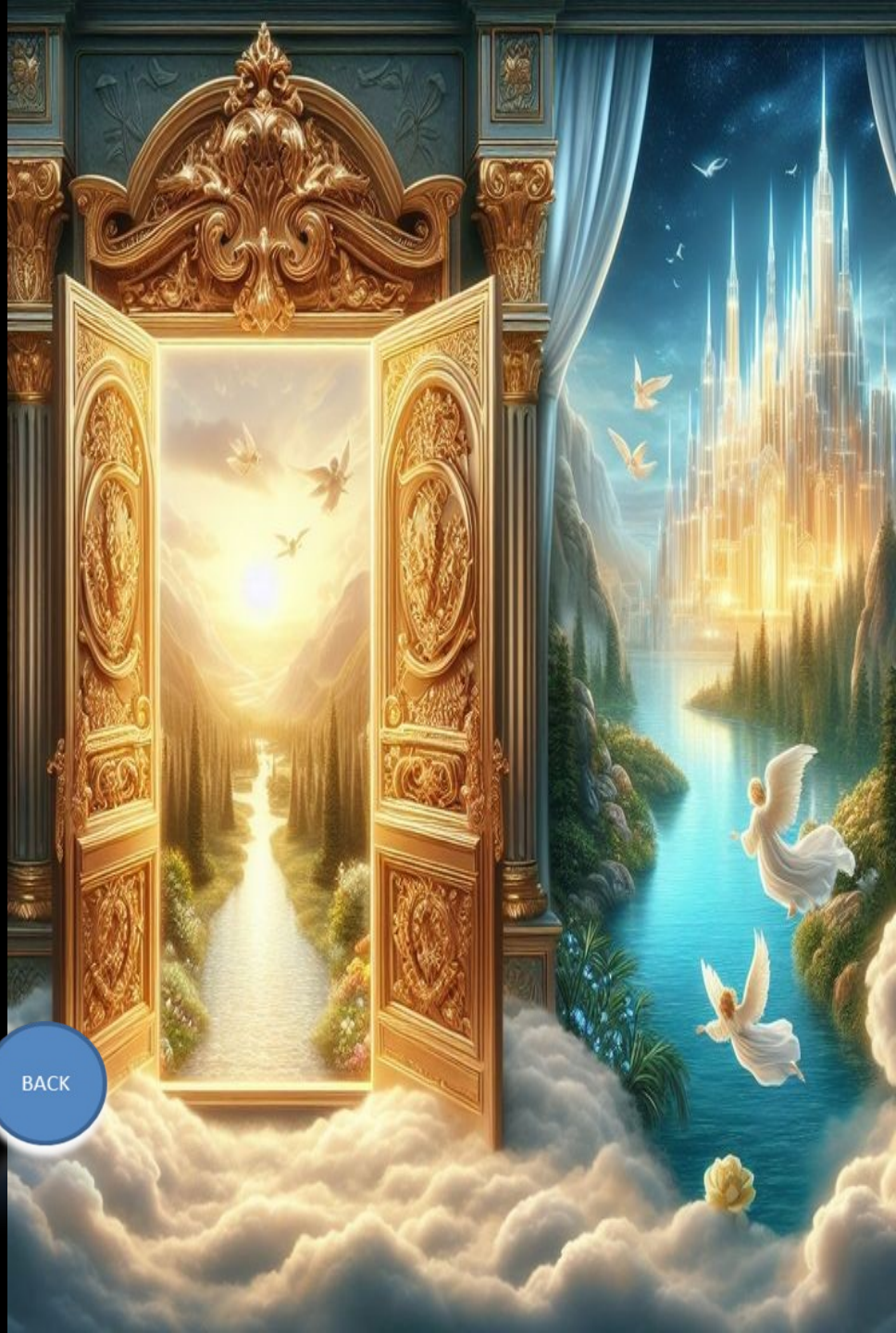
Revelation Period 1

- This Surah was revealed during the early period at Makkah when the revelations were suspended for a time in the initial stage of Prophethood due to the fact that Muhammad (pbuh) was not yet accustomed to bearing the intensity of revelation.



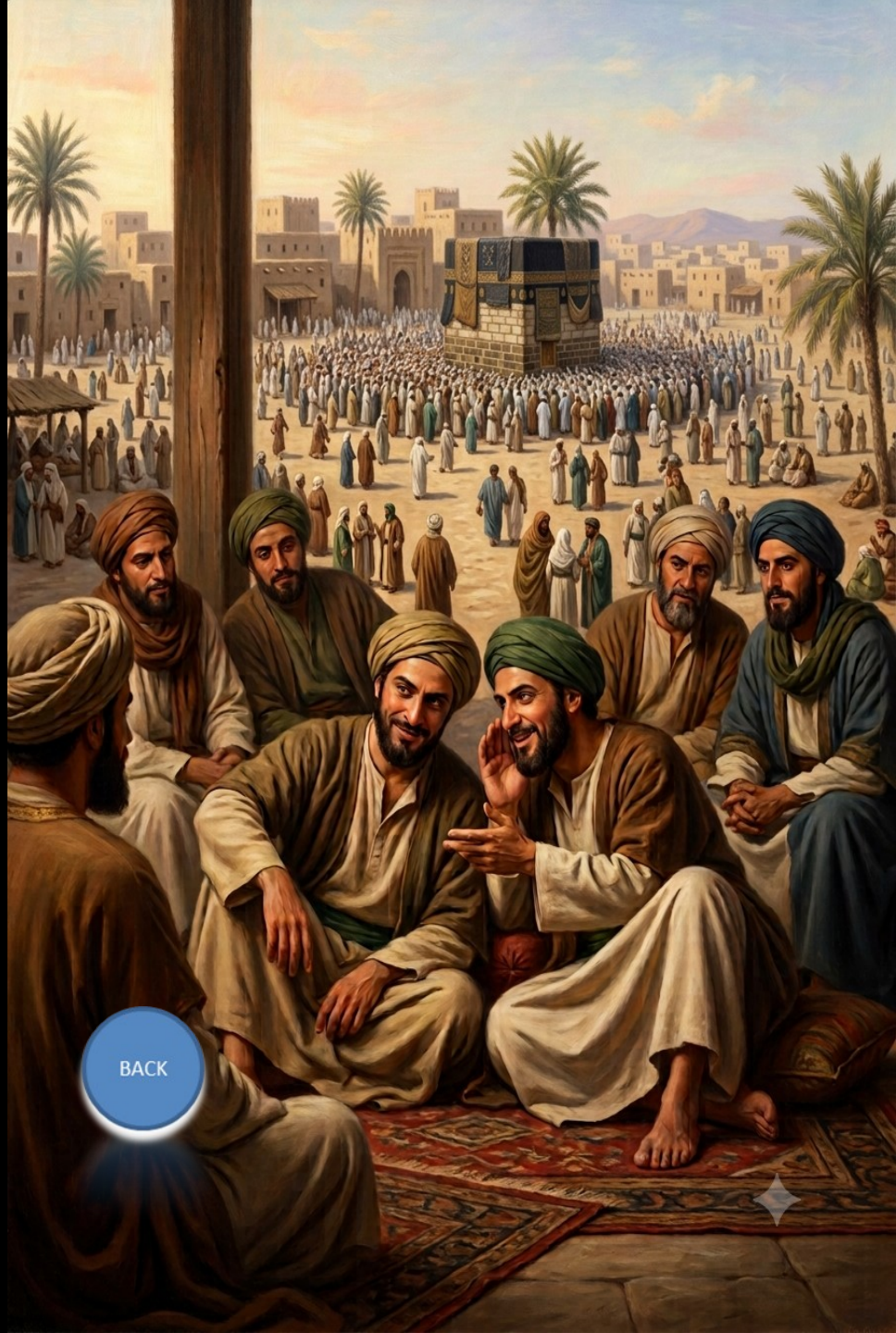
Major Issue 1

- Good news to the Prophet Muhammad (pbuh) that the later period will be better for him than the earlier.



Theme 1

- The theme of this Surah is to console the Prophet (pbuh) and its object is to remove his anxiety and distress, which was caused by the suspension of revelation. The Prophet is reassured: "Your Rabb has not at all forsaken you, nor is he displeased with you." Then, he is given the good news that the hardships that he was experiencing in the initial stage of his mission will not last long and the later period of



- Before long, Allah will bless him so abundantly that he will be well pleased. This is one of the express prophecies of the Qur'an, which proved literally true later on. When this prophecy was made, there seemed not to be the remotest chance that the helpless and powerless man who had come out to wage a war against ignorance and paganism would ever achieve such wonderful success.

- The Prophet (pbuh) is then told: "What made you think that your Rabb has forsaken you, and that We are displeased with you? Whereas the fact is that We have been good to you with kindness after kindness ever since the day of your birth. You were born an orphan, We made the best arrangement for your upbringing and care: you were unaware of the Way, We showed you the Way; you were indigent, We made you rich. All this shows that you have been favored by Us from the very beginning and Our grace and bounty has been constantly focussed on you."

- These are the similar words which Allah said to console Prophet Musa (Moses) when he was sent to Pharaoh as described in Surah TaHa vv. 37-42: "We have been looking after you with kindness ever since your birth; therefore, you should be satisfied that you will not be left alone in this dreadful mission. Our bounty will constantly be with you."

THE AYAT IN DETAILS 3

The Reason for the Revelation of Surat Ad-Duha

BACK

- Imam Ahmad recorded from Jundub that he said, "The Prophet became ill, so he did not stand for prayer for a night or two. Then a woman came and said, `O Muhammad! I think that your devil has finally left you.' So Allah revealed,

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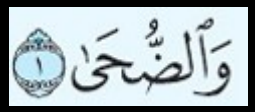


By the forenoon.

BACK

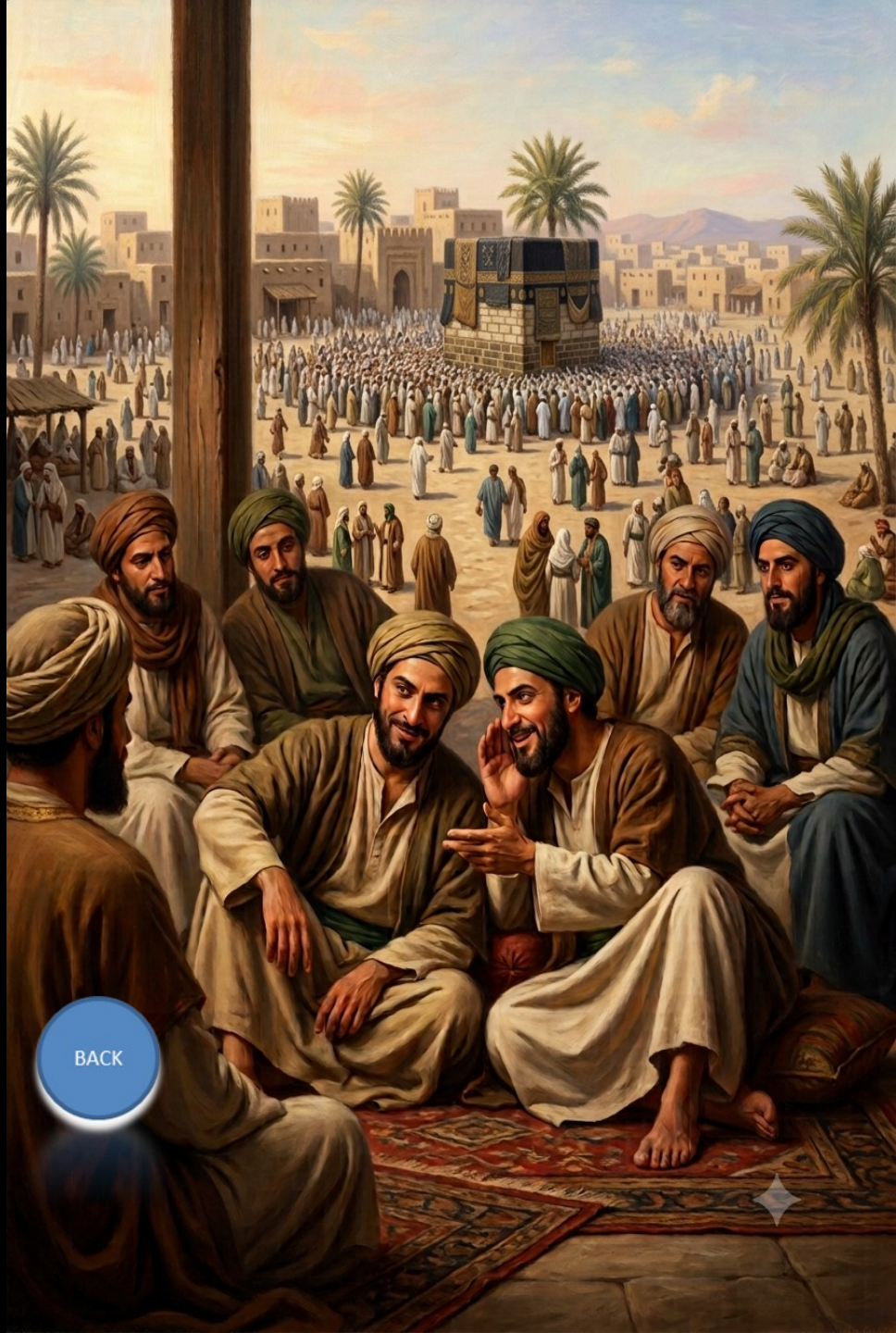
وَٱلَّيۡلِ إِذَا سَجَىٰ ٢

(By the night when it darkens (Saja).) meaning, it settles, darkens meaning, it settles, darkens and overcomes them. This was said by Mujahid, Qatadah, Ad-Dahhak, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness).

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣

Your Lord has neither forsaken you nor hates you.

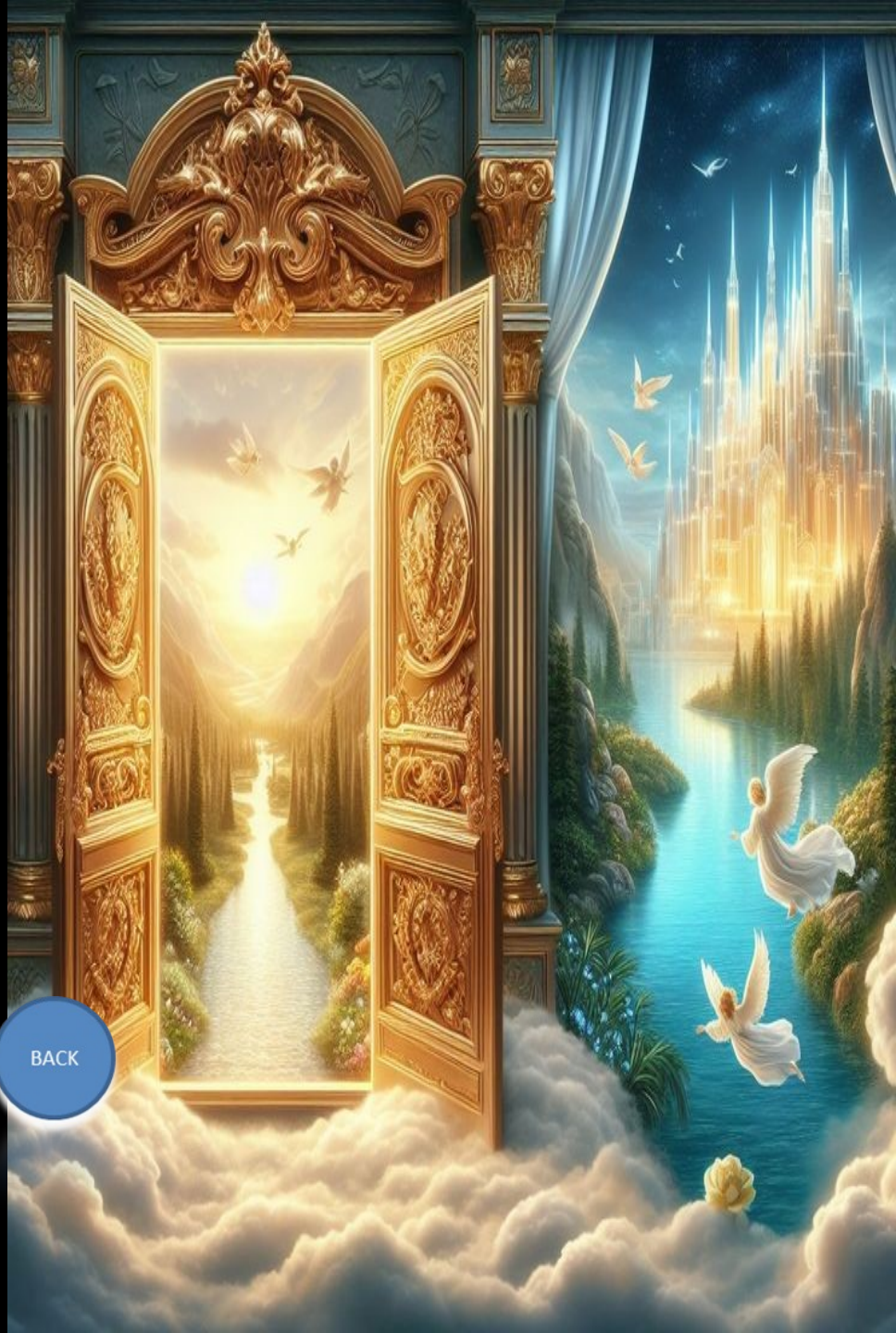
- Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir, all recorded this Hadith. This Jundub (who narrated it) is Ibn `Abdullah Al-Bajali Al-`Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibril was slow in coming to the Messenger of Allah . So the idolators said, "Muhammad's Lord has abandoned him." So Allah revealed,مَا وَدَّعَكَ رَبُّكَ وَمَا قَـلَى



- Al-`Awfi reported from Ibn `Abbas, "When the Qur'an was revealed to the Messenger of Allah , Jibril was delayed from coming to him for a number of days (on one occasion). Therefore, the Messenger of Allah was affected by this. Then the idolators began to say, `His Lord has abandoned him and hates him.' So Allah revealed,مَا وَدَّعَكَ رَبُّكَ وَمَا قَـلَى

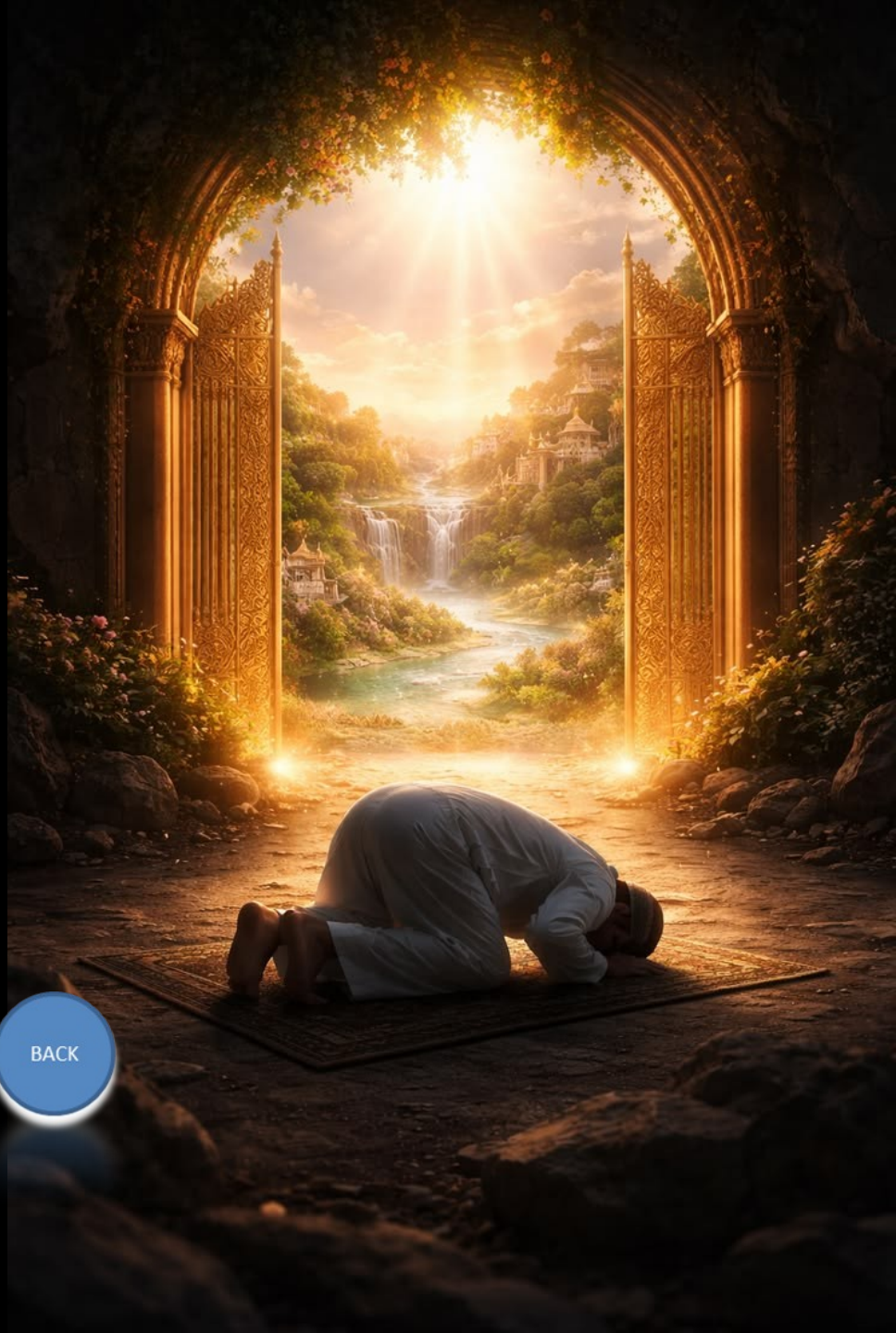
BACK

The Hereafter is Better Than This First Life

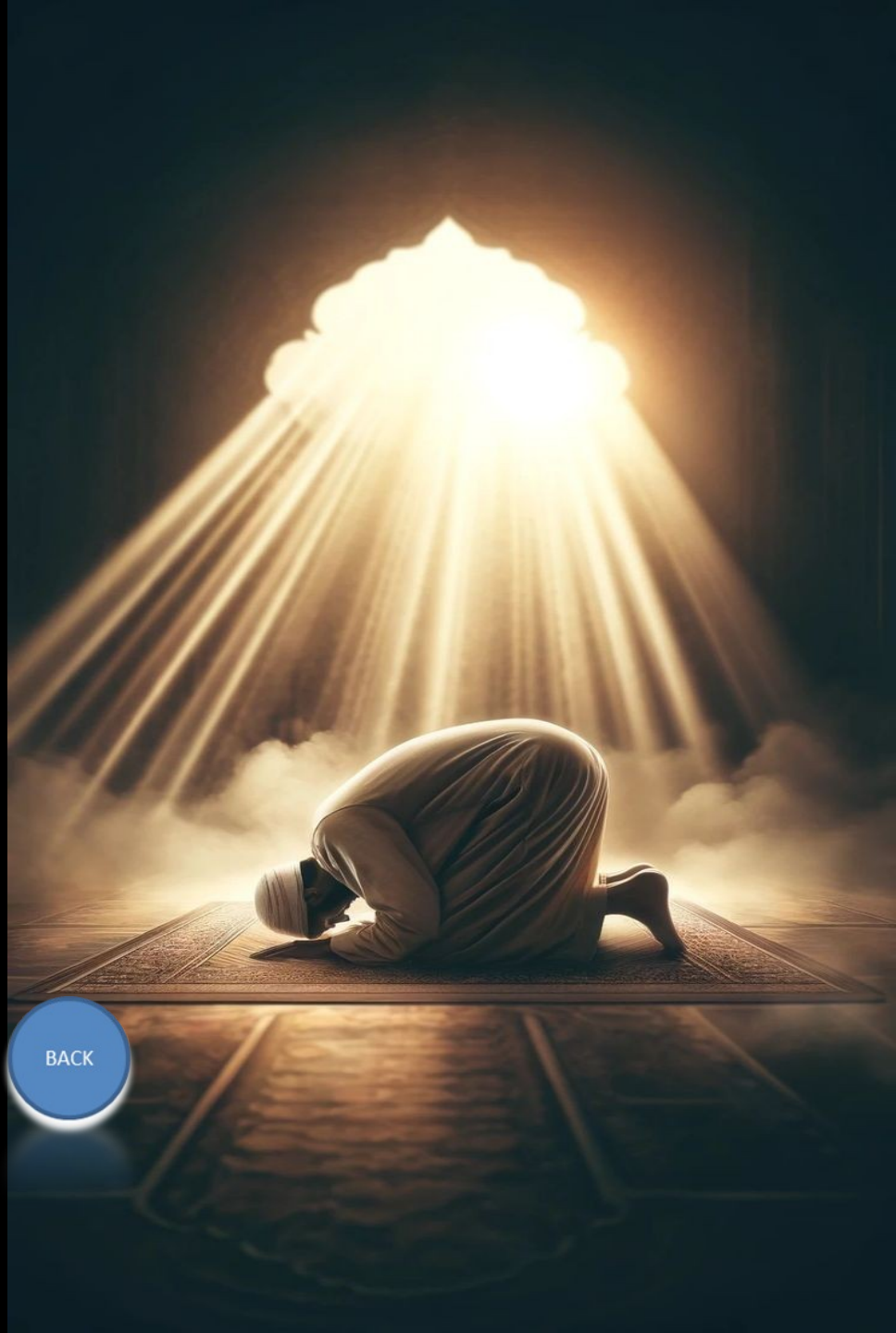


وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

(And indeed the Hereafter is better for you than the present.) meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allah used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters.



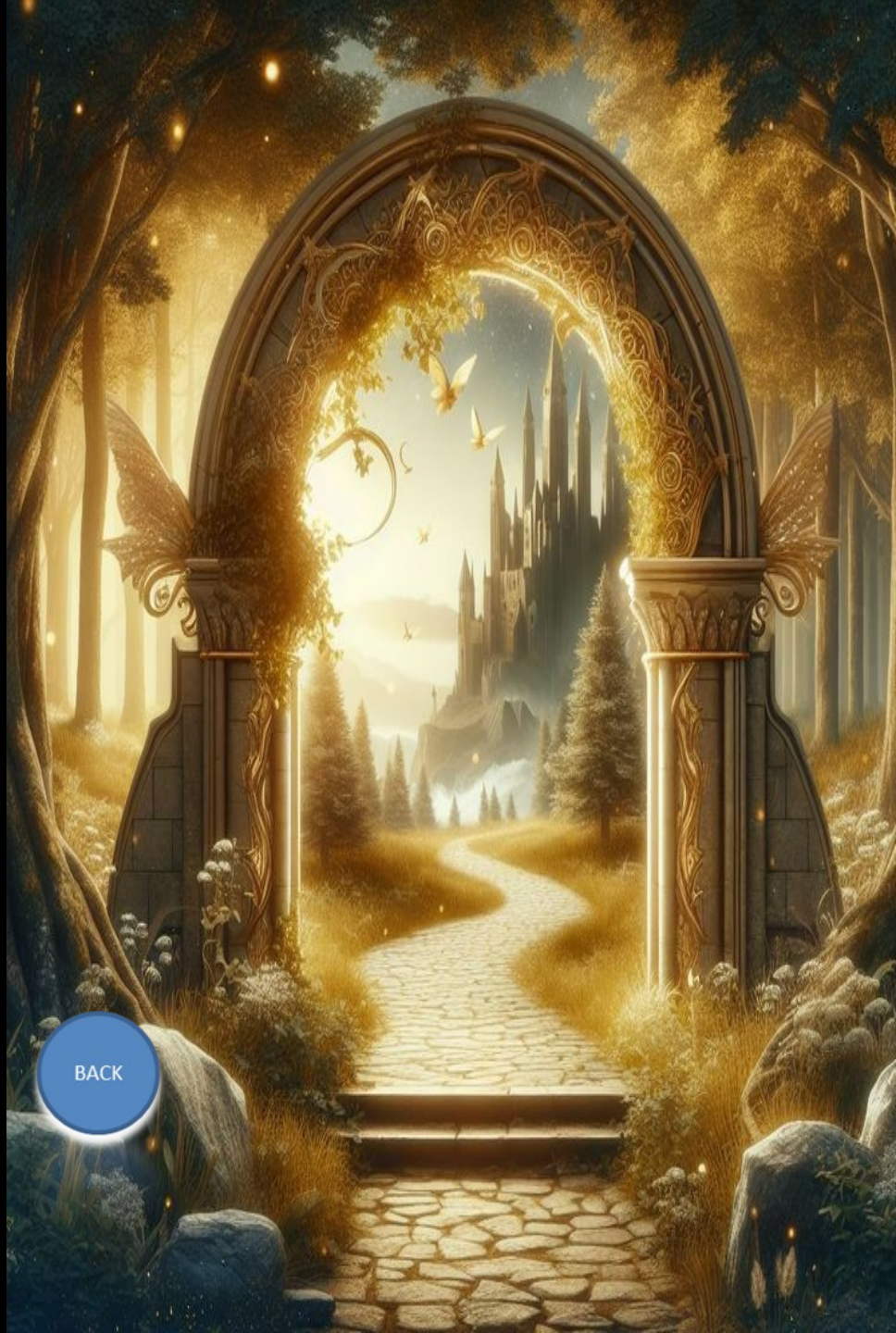
- This is well known by necessity from his biography. When the Prophet was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allah, he chose that which is with Allah over this lowly world.



- Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, `O Messenger of Allah! Will you allow us to spread something soft over this straw mat' He replied,

- «مَا لِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَرَاكِبٍ ظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»
- (I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.)" At-Tirmidhi and Ibn Majah both recorded this Hadith by way of Al-Mas`udi. At-Tirmidhi said, "Hasan Sahih."

The Numerous Bounties of the Hereafter are waiting for the Messenger of Allah

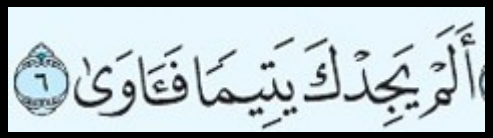


وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
فَتَرْضَىٰ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ

(And verily, your Lord will give you so that you shall be well-pleased.) meaning, in the final abode Allah will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be the River of Al-Kawthar, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest frangrance of musk, as will be mentioned

- . Imam Abu `Amr Al-Awza`i recorded that Ibn `Abbas said, "The Messenger of Allah was shown that which his Ummah would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allah revealed,
- (And verily, your Lord will give you so that you shall be well-pleased.) So, Allah will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants." This was recorded by Ibn Jarir and Ibn Abi Hatim from his route of transmission. This chain of narration is authentic to Ibn `Abbas, and statements like this can only be said from that which is Tawqif.

A Mention of some of Allah's Favors upon the Messenger Enumeratin g His favors upon His Messenger



(Did He not find you an orphan and gave you a refuge) This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Aminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, `Abdul-Muttalib, until he died when Muhammad was eight years old.

. Then his uncle, Abu Talib took responsibility for him and continued to protect him, assist him, elavate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allah commissioned him with the prophethood. Even with this, Abu Talib continued to follow the religion of his people, worshipping idols.

All of this took place by the divine decree of Allah and His decree is most excellent. Until Abu Talib died a short time before the Hijrah. After this (Abu Talib's death) the foolish and ignorant people of the Quraysh began to attack him, so Allah chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madinah). Allah caused his Sunnah to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islam) -- may Allah be pleased with all of them. All of this was from Allah's protection for him, guarding over him and caring for him. Then Allah says,

فَتَرۡضَىٰٓ ۝٥ أَلَمۡ يَجِدۡكَ يَتِيمٗا فَـَٔاوَىٰ ۝٦ وَوَجَدَكَ ضَآلّٗا فَهَدَىٰ ۝٧ وَوَجَدَكَ عَآئِلٗا فَأَغۡنَىٰ ۝٨ فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ ۝٩

(He found you unaware and guided you) This is similar to Allah's saying,

وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَـبُ وَلاَ الإِيمَـنُ وَلَـكِن جَعَلْنَـهُ نُوراً نَّهْدِى بِهِ مَن نَّشَآءُ مِنْ عِبَادِنَا

(And thus We have sent to you a Ruh from Our command. you knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will...) (42:52) Allah says,

وَوَجَدَكَ عَآئِلًا فَأَغۡنَىٰ ٨

(And He found you poor and made you rich) meaning, `you were poor having dependents, so Allah made you wealthy and independent of all others besides Him.' Thus, Allah combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two Sahihs it has been recorded from Abu Hurayrah that the Messenger of Allah said,

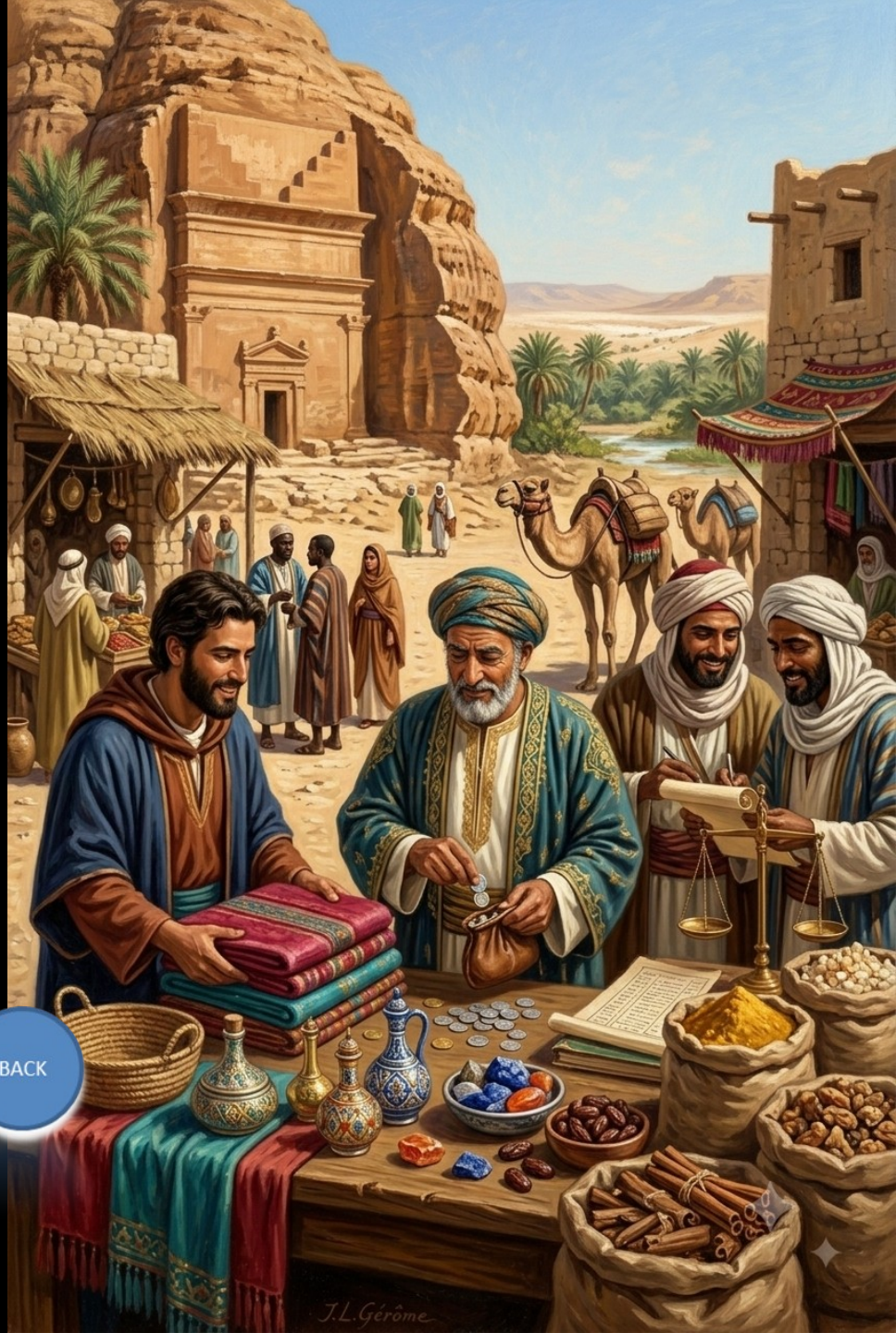
«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ»

(Wealth is not determined by abundance of possessions, but wealth is the richness of the soul.) In Sahih Muslim, it is recorded from `Abdullah bin `Amr that the Messenger of Allah said,

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللهُ بِمَا آتَاه»

(Whoever accepts Islam, is provided with his basic needs, and Allah makes him content with what He has given him, then he will be successful.)

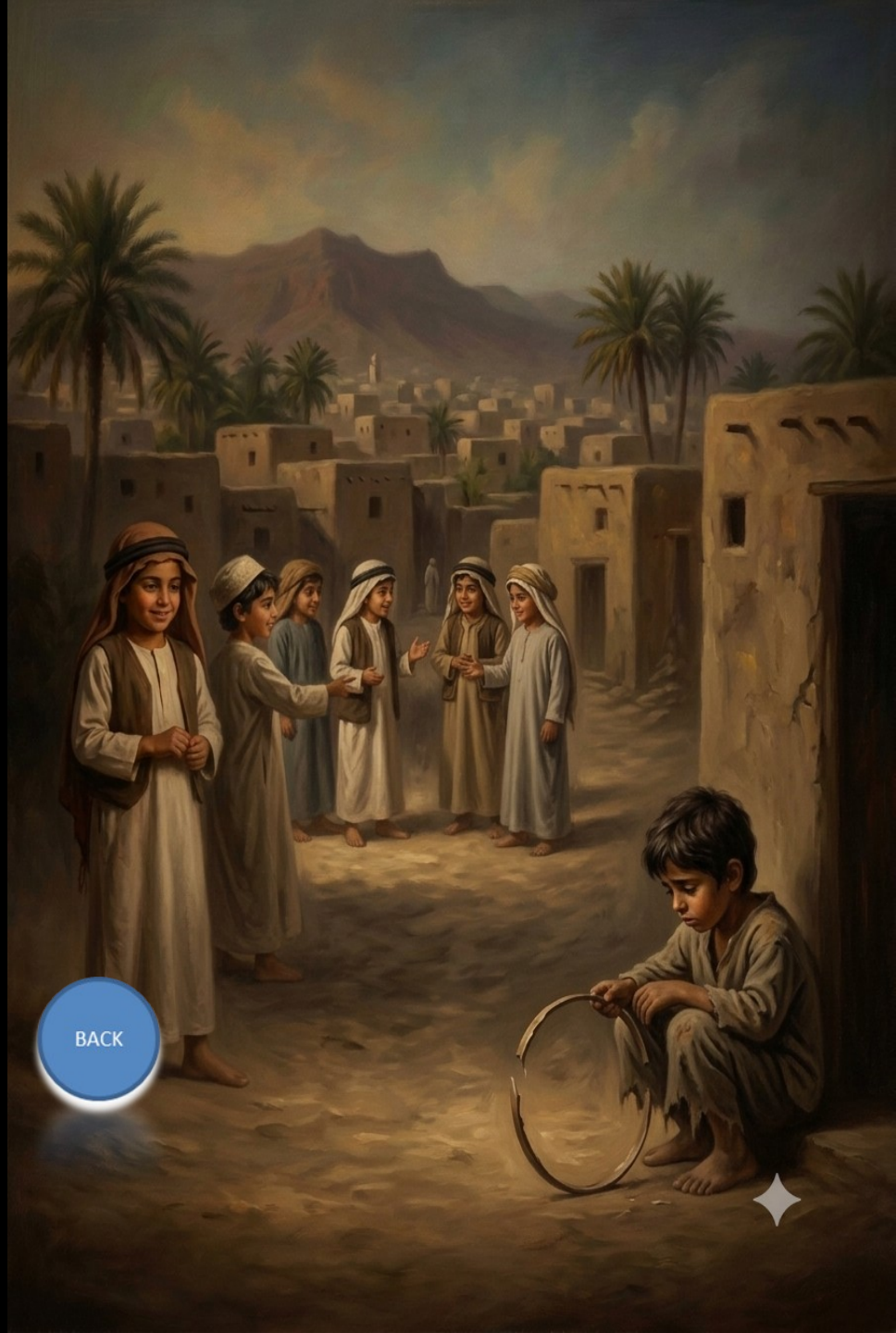
How should this Bounty be responded to



BACK

فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ ٩

(Therefore, treat not the orphan with oppression.) meaning, `just as you were an orphan and Allah sheltered you, then do not oppress the orphan.' In other words, `do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.' Qatadah said, "Be like a merciful father to the orphan."



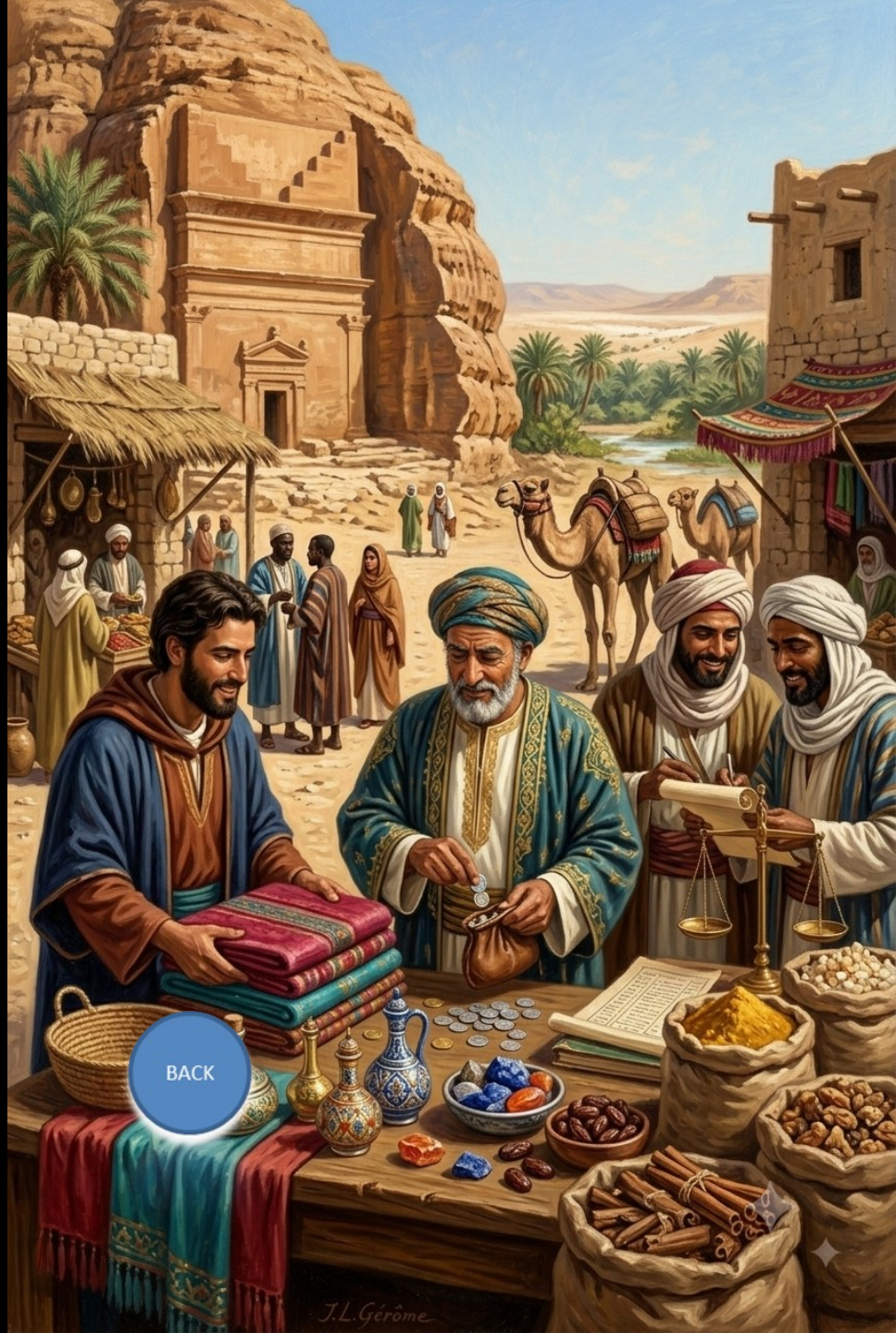
وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ ١٠

(And repulse not the one who asks.) meaning, `just as you were astray and Allah guided you, then do not scorn the one who asks for knowledge seeking to be guided.' Ibn Ishaq said,

(And repulse not the one who asks.) "This means do not be oppressive, arrogant, wicked, or mean to the weak among Allah's servants." Qatadah said, "This means respond to the poor with mercy and gentleness."

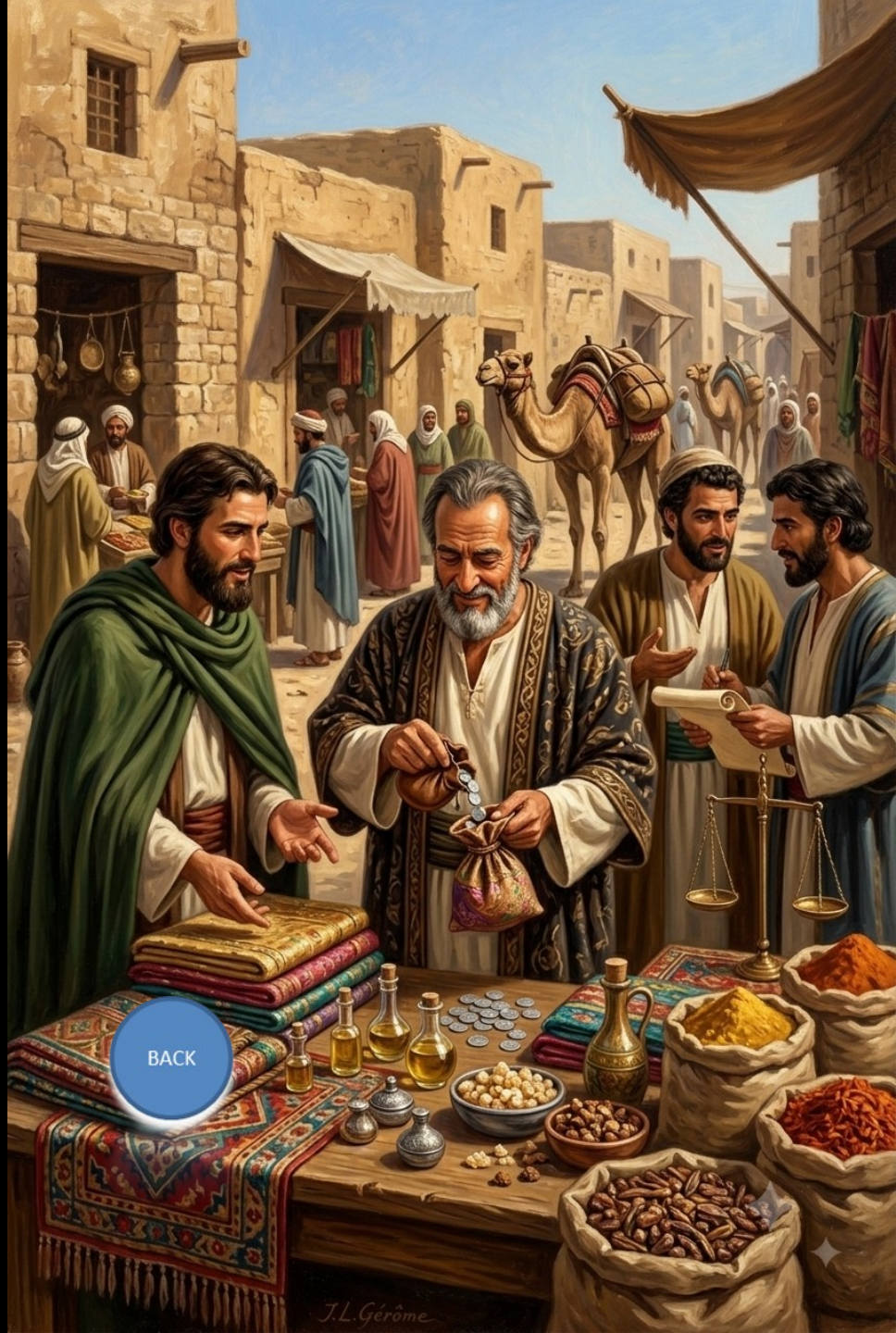
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

(And proclaim the grace of your Lord.) meaning, `just as you were poor and needy, and Allah made you wealthy, then tell about Allah's favor upon you.' Abu Dawud recorded from Abu Hurayrah that the Prophet said,



«لَا يَشْكُرُ اللهَ مَنْ لَا يَشْكُرُ النَّاس»
(Whoever is not thankful to the people, then he is not thankful to Allah.) At-Tirmidhi also recorded this Hadith and he said, "Sahih". Abu Dawud recorded from Jabir that the Prophet said,

«مَنْ أُبْلِيَ بَلَاءً فَذَكَرَهُ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَه»
(Whoever overcomes some test (i.e., calamity) and mentions it (to others), then he is indeed thankful. And whoever conceals it, then indeed he was ungrateful.) Abu Dawud was alone in recording this Hadith. This is the end of the Tafsir of Surat Ad-Duha, and unto Allah is due all praise and thanks.



EXCERCISES
BACK

1. Remembering (Recall)

1) What oath does Allah swear by at the beginning of the surah?
2) What does Allah say about His relationship with the Prophet ﷺ in verse 3?
3) What promise does Allah make about the future in verse 4?
4) What does Allah promise to give the Prophet ﷺ in verse 5?
5) What three blessings from the Prophet's past are mentioned in the surah?
6) What instructions are given concerning the orphan?
7) What instructions are given concerning the beggar or one who asks?
8) What does Allah command regarding His favors?

2. Understanding (Comprehension)

1) Why might Allah have sworn by the morning brightness and the stillness of the night?
2) What does the statement "Your Lord has neither forsaken you nor hated you" mean?
3) Explain the meaning of "the Hereafter is better for you than the first life.“
4) How do the examples from the Prophet’s life show Allah’s care and protection?
5) Why is gratitude an important theme in this surah?
6) How are the commands at the end of the surah connected to the blessings mentioned earlier?

3. Applying

1) How can a believer remember Allah’s blessings during difficult times?
2) What practical steps can a student take to care for orphans today?
3) How can Muslims respond kindly to people who ask for help?
4) How can someone share Allah’s blessings without showing off?
5) If a person feels abandoned by Allah during hardship, how can the message of this surah help them?

4. Analyzing

1) Compare the first part of the surah (verses 1–5) with the second part (verses 6–11). How are they connected?
2) Why do you think Allah reminds the Prophet ﷺ of specific past blessings before giving commands?
3) Analyze how the surah moves from reassurance to responsibility.
4) What relationship can be seen between receiving Allah’s favors and helping others?
5) How does the surah use evidence from the past to build confidence about the future?
6) Why are the orphan and the

5. Evaluating

1) Which blessing mentioned in the surah do you think had the greatest impact on the Prophet’s mission? Why?
2) Why is remembering past blessings an effective way to overcome sadness and worry?
3) Do you think gratitude can change a person's outlook on life? Explain using ideas from the surah.
4) Which of the final commands do you think is most needed in society today? Why?
5) Evaluate the importance of hope as presented in this surah.

6. Creating (Higher-Order Thinking)

1) Write a short speech encouraging someone who feels discouraged using the lessons of Surah Ad-Duḥā.
2) Create a mind map showing the main themes of the surah.
3) Write three modern examples of how a Muslim can fulfill the command to care for the needy.
4) Design a community project inspired by the teachings of Surah Ad-Duḥā.
5) Compose a personal reflection on a time when you recognized Allah’s blessings after a difficulty.
6) Create a slogan or poster

Higher-Order Reflection Questions

1) Why do you think Allah often reminds people of past blessings before commanding them to act?
2) What does this surah teach about the relationship between faith and emotional well-being?
3) How would society change if everyone practiced the three commands mentioned at the end of the surah?
4) What is the central message of Surah Ad-Duḥā, and how can it guide Muslims in both good times and difficult

و الحمد لله رب العالمين